

Ch T.P.L. 16106, for 14th report
N.H. in C.A. *10/3864*

THE FIFTEENTH REPORT

15. —

OF THE

KINGSTON SABBATH REFORMATION SOCIETY,

Presented at the Annual Meeting, January 19, 1865;

WITH

THE CONSTITUTION OF THE SOCIETY,

AS ESTABLISHED APRIL 25, 1850.

Please circulate widely.

KINGSTON:
PRINTED AT THE DAILY NEWS OFFICE.
1865.

BV107.K5 No.15 c.2

LP

BV107.K5

no. 15, 1864 c. 2

Officers of the Society for 1865.

PRESIDENT :

NEIL McLEOD, Esq.

VICE-PRESIDENT :

REV. K. M. FENWICK.

TREASURER :

WM. FERGUSON, Esq.

SECRETARY :

DR. MAIR.

COMMITTEE :

JOHN PATON,
R. MATTHEWS,
JAMES LINTON,
SAMUEL CHOWN,
THOMAS MASSON,
GEORGE HARDY,
D. McEWAN,
A. MACALISTER,
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LIEUT. MILLER, R.C.R.,
C. W. JENKINS,
GEORGE CHAFFEY,
W. C. EVANS.

KINGSTON SABBATH REFORMATION SOCIETY, IN ACCOUNT WITH DR. WM. FERGUSON, TREASURER. Cr.

1864.		1864.	
Jan'y 5, To paid expenses at Annual Meeting ..	\$ 4 87	Jan'y 15, By balance in hands of Treasurer ..	\$18 62½
Aug. 23, " paid Dr. Mair, postage ..	7 04	" 23, " am't collected at Annual Meeting ..	8 83
" " paid Mr. Rogers, for engrossing petition for signature ..	2 50	Aug. 23, " Subscriptions collected by Dr. Mair ..	17 50
1865.		1865.	
Jan. 17, " paid Mr. Rowlands, for printing ..	34 90	Jan'y 17, " Subscriptions collected by Dr. Mair ..	58 00
" " Balance in hands of Treasurer ..	53 64		
	<u>\$102 95</u>		<u>\$102 95</u>
		1865.	
		Jan'y 17, By balance in Treasurer's hands ..	\$53 64

Examined and found correct.

K. M. FENWICK.

January 19th, 1865.

WM. FERGUSON,
Treasurer.

CONSTITUTION

OF THE

Kingston Sabbath Reformation Society,

ESTABLISHED AT A PUBLIC MEETING HELD IN THE CITY HALL ON THURSDAY EVENING, THE 25TH APRIL, 1850—HIS WORSHIP THE MAYOR IN THE CHAIR.

I.—The name of this Association shall be "The Kingston Sabbath Reformation Society."

II.—The object shall be to employ every legitimate instrumentality for promoting the sanctification of the Sabbath.

III.—The Society shall be composed of individuals belonging to all religious denominations who desire the accomplishment of this important object, and who cast into the treasury a sum of 2s. 6d. annually.

IV.—The oversight of the affairs of this Association shall be entrusted to a Board consisting of President, Vice-President, Treasurer and Secretary, with a Committee, with power to add to their number.

V.—That all Ministers of the Gospel who are duly qualified members of the Society be *ex-officio* members of the Committee.

VI.—That the Board of Management shall meet once a quarter for the transaction of business, and oftener if it be deemed advisable, on official requisition signed by the President, Vice President, or three Members of Committee.

VII.—That an Annual Meeting shall be held in January, when a Report of the Proceedings of the Society shall be submitted to a new Board of Management.

VIII.—That the following be a general outline of the duties of the said Board :—

1. To collect information as to the different ways in which the Sabbath is desecrated, and the means which have been successfully made use of in other places for securing its better observance.

2. Respectfully to solicit Ministers of all evangelical denominations to bring the important subject directly under the notice of those committed to their spiritual oversight, and likewise Superintendents of Sabbath Schools amongst those over whom their influence extends.

3. Either through the channel of Tract Societies, already in existence, or otherwise, to promote the circulation of some of the best Tracts, or small publications bearing on the subject.

4. To endeavor to secure the services of Clergymen, or other qualified Lecturers, to visit as many localities in the vicinity as possible, with the view of directing public attention to the subject and getting kindred societies formed.

5. To correspond with similar institutions elsewhere.

6. To endeavor, as soon as possible, to get a Canada Sabbath Alliance instituted, which shall consist of delegates from the individual local societies throughout the Province.

7. To keep a watchful eye on the proceedings of the public authorities on this important question, and to superintend the framing of memorials in favor of the abolition of Sabbath labor in the various departments of the public service.

8. To employ any other means for the promotion of Sabbath observance which circumstances or experience may suggest, provided that such means be strictly moral and not compulsory.

ANNUAL MEETING
OF THE
Kingston Sabbath Reformation Society,

Held in the City Hall, Kingston, on the evening of the 19th January, 1865—Rev. K. M. FENWICK, Vice-President, in the Chair.

Prayer by Rev. Mr. MOWAT.

Dr. MAIR, Secretary to the Society, read the Annual Report of the Committee.

On motion of Rev. HENRY GILL, seconded by Mr. W. C. EVANS, it was

Resolved—That the Report of which an abstract has been read be adopted, printed and circulated, under the direction of the Committee, and that the following gentlemen be the Committee and Office-bearers for the ensuing year, with power to add to their number :—President, Neil McLeod ; Vice-President, Rev. K. M. Fenwick ; Treasurer, Wm. Ferguson, Esq. ; Secretary, Dr. Mair. Committee : John Paton, R. Mathews, James Linton, Samuel Chown, Thomas Masson, George Hardy, D. McEwan, A. Macalister, John Shaw, T. Kirkpatrick, Dr. Skinner, Wm. Massie, Samuel Gaw, W. P. Lacey, James McNee, W. J. Dick, Lt.-Col. Moffatt, Dr. Rambaut, Lieut. Miller, C. W. Jenkins, George Chaffey, and W. C. Evans ; and that this meeting record their solemn conviction that the Sabbath rest of one day out of the seven is a blessing conferred upon man by his Creator, essential to his well-being, temporal, spiritual and eternal, and that it is the duty of Christian rulers to secure this rest and preserve it inviolate to all classes of the community.

On motion of Rev. R. V. ROGERS, seconded by B. M. BRITTON, Esq., and supported by Rev. J. T. BYRNE, it was

Resolved—That this meeting desires to record its hearty thanks to the Lord of the Sabbath, for having raised up and enabled the Sabbath Reformation Society of this city, to bear humble testimony for fifteen years, to the divine truth that every man has an inalienable right to the full and free enjoyment of one day out of seven of holy rest, and would offer up its earnest supplications to Almighty God, that He would be graciously pleased to dispose the hearts of Christians in the other cities and chief towns of the Province to establish or revive similar institutions, so that, countenanced, supported and encouraged by the exhortations and example of their ministers, and the united prayers and efforts of God-fearing men of all denominations, their combined labors may, with the blessing of the Lord of the Sabbath, soon obtain for the employés and laborers on the canals, etc., complete emancipation from Sabbath bondage.

Collection taken up.

On motion of Rev. WM. HERRIDGE, seconded by Mr. GEORGE FENWICK, it was

Resolved—That this meeting do authorize and empower the chairman to sign on its behalf such petition or petitions to the Legislature, or any department of the Government, as the Committee see fit to frame, for securing the objects contemplated, and brought under notice this evening.

Doxology.

Benediction pronounced by Rev. Mr. DOBBS.

REPORT.

The Kingston Sabbath Reformation Society and kindred institutions are "set for the defence of the Gospel:" for the Sabbath, with its holy duties of reading the Scriptures, preaching, prayer, praise, etc., is its principal support and safeguard.

The position held by your Committee is a highly honorable one, involving great responsibilities, and imposing arduous services. They are utterly incompetent of themselves rightly and efficiently to perform these duties. They therefore earnestly solicit the prayers of their brethren, that they may have grace given them by the Lord of the Sabbath, that they may be every way qualified for using the best means for the attainment of the end they have in view—the suppression of every kind of labor which violates the fourth Commandment.

Your Committee are painfully affected by the apprehension that other Lord's Day Associations occupying important posts in our principal cities, although they promised "to run well" at the outset, may have yielded to discouragement, "because of the way;" for we are not favored with any reports from them, neither do we see any of their notices in the religious newspapers. What can the reason be? No great and good cause was ever won without courage and perseverance. With the kindest feeling, we would say to our respected colaborers at Toronto, Montreal,* and Quebec, (at all of which, there were once promising and prosperous Lord's Day Defence Associations), let not drowsiness creep upon you, but gird on your armor afresh for the combat, against the fierce and fearless enemies of the Sabbath, who never fail to array themselves in order of battle, under the standards of worldly-mindedness, lukewarmness, licentiousness, and infidelity; and require the utmost vigilance, unanimity, perseverance, and prayer, on our part; and the most skilful use of the weapons the Lord of Hosts and of the Sabbath has entrusted us with—in His Word,—that "strong in the Lord, and the power of his might," we may never turn our back upon the enemy, or be deceived by his crafty devices, and subtle stratagems; but manfully fight to our last breath, under the invincible banner of the Captain of our Salvation, inspired with heroic valor by His precious promises, for hath He not said, "Fear not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "I will never, no, never leave thee, no, never forsake thee: so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

*Since the above was written we are glad to find that the Montreal Sabbath Association has been revived. We trust that Toronto, Quebec, London, Hamilton, and Ottawa, may soon be induced to follow the example of Montreal, and unite with us in contending earnestly for the sacred observance of the Lord's Day.

"The counsel of the Lord standeth forever, the thoughts of His heart to all generations." Therefore, let us not doubt that the following prediction will in due time be fulfilled: "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Let us look forward to the awful day of final retribution, "the day of the Lord (not the Lord's Day as we now enjoy it), when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," when the Lord of the Sabbath, the omniscient and unerring Judge of all the inhabitants of the earth, shall say "unto them on his right hand: Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world," and "unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Let us, we say, so look forward in faith to that "great and dreadful day of the Lord," as that, with enlightened conscience, we shall be able to decide truly and wisely, whether it would not be better for us all to be on the Lord's side, in defence of His holy day *now*, than to be opposed to Him as Sabbath-breakers, and therefore justly ranked amongst those of whom the evangelical prophet Isaiah speaks in the last verse of his last chapter (in contrast with the happy state of those that "call the Sabbath a delight" referred to in the preceding verse), "who shall go forth and look upon the carcasses of the men that transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Moreover, let it never be forgotten by any of us that the Lord hath said: "He that is not for me, is against me; and he that gathereth not with me, scattereth abroad." And that of all the seven churches of Asia Minor, not one was denounced with such utter loathing by our Divine Mediator as that of Laodicea, in the following unparalleled words: "I know thy works; that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

We proceed to take a brief retrospect of our principal operations during the year.

1st. A petition was transmitted to the Governor-General, the Legislative Council, and Assembly, praying for the closure of the canals of the Province on the Lord's Day.

2d. Your Committee issued and circulated widely amongst the principal ecclesiastical bodies an address, urging upon Synods, Conferences, Presbyteries, Associations, and congregations, the duty of taking into their deliberate and prayerful consideration, the question of Sabbath desecration upon many of the canals of the Province, and transmitting petitions to the Legislature early in 1865, praying for the enactment of a law by which all the locks of all the canals of Canada shall be kept closed from Saturday at midnight till Sunday at midnight, as it is understood has been the case without complaint on the Welland and Lachine canals for years past.

Favorable replies to our address have been received from the Clerk of the Synod of the Presbyterian Church of Canada, the Secretary of the Wesleyan Conference, the Secretary of the Congregational Union, and a

member of the Episcopal Methodist Church; and we have ascertained that other religious bodies are about to comply with our request, having expressed their cordial acquiescence in the movement. We do not know what action has been taken by the Synods of Montreal, Quebec, or Huron, in the matter. The Synod of Ontario gave to our address a warm reception, and resolved that a petition should be signed by the Lord Bishop and transmitted to the three branches of the Legislature, as suggested by us. The diocese of Toronto did not pass over the matter lightly; grave consideration was given to it, but it was thought that existing laws were sufficient, if faithfully executed, to put a stop to sailing of vessels on the canals of Upper Canada on the Lord's Day.

3d. Numerous autograph letters were addressed by the Secretary, to many eminent and influential ministers of the gospel of different denominations, earnestly calling upon them to take a warm interest in the Sabbath cause, and do all in their power to induce their respective representative bodies to petition Parliament early in 1865, to suppress unlawful labor on the canals on the Lord's Day, and give the subject their deliberate and prayerful consideration.

4th. A letter of date 4th August was addressed to the Provincial Secretary, requesting that an order in Council might be passed enjoining the stoppage of navigation on all the canals of Upper Canada, in accordance with the provisions of Act 8, Vic. Ch. XLV., Sect. 1.

5th. An advertisement, as in former years, has appeared in the Kingston Daily News, the Montreal Witness, and (we believe) the Echo, Globe, and Guardian, signed by the Secretary in the name of the Committee, respectfully requesting all ministers of the gospel in Canada to preach one or more sermons on Sunday the 15th of January, respecting the Sabbath as a Divine institution of perpetual and universal obligation—how it ought to be observed—promises—prevalent forms of desecration—judgments, etc. The concluding words of the public notice merit the attention of all. They are as follows: "The fearful violation of the Lord's Day on the canals, etc., by navigation and trade, demand complete exposure and solemn deprecation. May pulpit and pew unite in prayer and effort for the overthrow of this cruel system of mammon-worship, till by Divine Grace the ascription of praise to God shall be—'Not a vestige of it remains.'"

To each of the ecclesiastical bodies, and to all who have co-operated with us in the cause of the Sabbath, our hearty thanks are tendered. The press, too, has given us a helping-hand. We allude particularly to the editors of the Montreal Witness, the Echo, the Guardian, (we believe the Canada Observer), and the Good News, who have gratuitously opened their columns to our address in whole or in part. To each of these gentlemen your Committee make offer of their grateful acknowledgments.

It is our pleasing duty to notice here that the Ministerial Association of this city, consisting of clergymen of different denominations, have publicly signified their determination not to attend Sabbath funerals except when necessity renders their doing so unavoidable. May their good example be speedily followed everywhere.

Although in the present aspect of the political horizon, when a Confederacy of the British American Provinces is in contemplation, and may

soon be carried into effect, no instantaneous compliance with our petitions and just claims, we fear, need be looked for, yet it behoves us not to relax, but rather redouble, our exertions till the end we have in view be accomplished, namely—the complete emancipation of all within the Province from compulsory labor on the Lord's Day. Feeling our own impotency, and trusting in promised grace and strength from on high, let our motto be, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

It must never be forgotten by us, but vividly borne in mind, that by the clear admission of the Select Committee of the Legislative Assembly, as appears distinctly by the following extracts from their Report on the Propriety of Prohibiting Sunday Labor in the Public Departments of the Province, printed by order of the Legislative Assembly in 1853, man, as man, has an undisputed right to the rest of the Sabbath. Thus decidedly speak that Committee, of which the Hon. GEORGE BROWN was chairman: "Abstinence from work during one day in seven is a moral and physical necessity of man's nature—he has a natural right to a seventh day of rest—he cannot dispense with it without injury to mind and body; the whole civilized world has been forced to recognize this necessity, and to set apart the first day of the week to meet it. And not only has man a right to the full enjoyment of Sunday as a day of rest and abstinence from all ordinary labor—he has a right to be protected by the law in the quiet and decorous observance of the day. The law forbids trading on Sunday, closes the banks and public resorts on Sunday, and in various ways secures to the subject the peaceful enjoyment of the day. It is a well recognized principle that to compel men to do ordinary labor on Sunday, except in cases of absolute necessity, is wrong and hurtful. The Committee are respectfully of opinion that this rule can be applied with great force to the open and systematic disregard of the rights of individuals and of society by the Government of this Province in the management of the Post Office Department and the canals. It ought to be the high aim of the Government to set an example to the people under its rule by the careful avoidance of all that is unjust, unseemly, or conducive to immorality. But it is to be feared that the Government, by compelling its servants to labor in these departments on the Lord's Day under the penalty of dismissal, inflicts great injustice on a large number of meritorious individuals and their families, and encourages thoughtless persons in the open disregard of an observance which it should earnestly seek to uphold. With what consistency can the Government enforce the many existing laws for securing the quiet enjoyment of Sunday, when it compels its own servants openly and systematically to desecrate the day in every corner of the land?" The plea of inconvenience or inexpediency was also taken up and considered by this Committee; but even upon that ground, granting its validity in opposition to the paramount claims of justice, (which they did not), they were "far from apprehending that the measure (of the abolition of Sabbath labor in the Public Departments) would entail any serious inconvenience." In conclusion the Committee decided that—"The plea of public convenience for opening canals on the Lord's Day is still less defensible; it is enough to say that the Welland and Lachine canals have been closed for years, without one complaint reaching Government, to show the propriety of closing them

all. It is very obvious that any inconvenience which could result to the mercantile interest from closing the St. Lawrence canals on Sunday must have been experienced with far greater force on the Welland; and it is equally clear that if any serious inconvenience had been felt, it would have been represented to Government long ere this."

On the basis of the Report from which we have so largely quoted, it was determined by the Committee to recommend that a bill should be passed embracing the following provisions:—

1st. That no letter-delivery shall be made up at or despatched from any post-office on the Lord's Day.

2d. That no mail shall be made up or despatched from any post-office on the Lord's Day.

3d. That any mail despatched from any point on Saturday, but which shall have reached its destination by Sunday, shall be stopped and held over until Monday morning at the first of the following places which it shall reach on Sunday, namely: Chatham, London, Hamilton, Toronto, Kingston, Montreal, Quebec, and River du Loup.

4th. That all canal locks shall remain closed from Saturday at midnight until Sunday at midnight.

As noticed in our Address to the People of Canada in March, 1862, "In 1853 a bill was brought into the Legislative Assembly by the Hon. GEORGE BROWN, with the view of putting an effectual stop to Sabbath labor in the Post Office Department, on the railways, canals, etc. It was lost by only a single vote. Since that time renewed efforts have been made, particularly by the late Hon. P. B. DE BLAQUIERE, who introduced a similar bill into the Legislative Council in 1858, which was lost by a manœuvre of its opponents by a majority of three." Again, in 1862 a bill was introduced by Col. Haultain, which, in consequence of the sudden prorogation of Parliament, owing to the defeat of the Ministry on the Militia question, never reached a third reading.

It is well known that in Upper Canada postmasters are "relieved from the obligation," to use the words of Postmaster-General SIDNEY SMITH, "to open their post-offices for the delivery of letters, etc., on Sundays," etc. But no relief of any kind or degree has ever been extended to the Government employés and laborers on the canals, who, during the season of navigation, toil incessantly on the Lord's Day, as if in total ignorance of the great truth that the King of Kings and Lord of Lords had ever set apart the first day of the week for His own glory and the good of mankind, and that it was their bounden duty to keep that day holy; and also, as if in total ignorance of another fact, namely: That by Provincial statute, 22 Vic., cap. iv., sect. 1, "It is not lawful for any merchant, tradesman, artificer, mechanic, workman, laborer, or other person whatsoever, on the Lord's Day, to sell, or publicly show forth, or expose or offer for sale, or to purchase, any goods, chattels, or other personal property, or any real estate whatsoever, or to do or exercise any worldly business, or work of his ordinary calling (conveying travellers, or her Majesty's mails by land or by water, selling drugs and medicines, and other works of necessity and works of charity, only excepted)."

If open violators of the Sabbath be guilty (and who can dispute it?) might there not be some palliation of their offence, at least in the sight of a fellow worm, if not of a long suffering God? for upon the testimony of the Select Committee of the Legislative Assembly, they are liable to dismissal if they do not habitually break the 4th Commandment of the Decalogue. But what can be said in extenuation of the conduct of a Government consisting of educated intelligent Christian men, well acquainted with the laws which they themselves may have made, whose duty it is both to enact good laws and to set an example of obedience to them, not only setting their own laws at defiance, and teaching their servants to do the same, but compelling them to break one of the Commandments of God most conducive to human welfare, or forfeit their means of subsistence? We make no comment. We simply point to "the law of God which saith, Remember the Sabbath day to keep it holy," and to the gospel of Christ, which saith, "Let us, therefore, fear lest a promise being left us of entering into His rest, any of you should seem to come short of it, for unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."

The following instance of high-handed contempt of God's authority on the part of railway officials in England on the one hand, and on the other of noble resolute purpose on the part of a poor tradesman to respect and obey God's Commandments, and keep His day holy, although by doing so he lost his situation and reduced himself to a state of abject destitution, shows the power of Divine Grace. We quote from the pages of the excellent Report of the Society for promoting the due observance of the Lord's Day: "During the past year it was accidentally discovered that a working smith had been dismissed from the employ of the Great Western Railway Company at Paddington, because he declined to take part in work on the Lord's Day which he did not believe to be called for by necessity. To use the man's own words—'The work I refused to do was ordinary work, as far as I know; it was laying down water pipes. It was not urgent work; for during the week I was discharged, men were taken off that job and placed on other work. I may state I never worked there on Sunday, or elsewhere. My parents have brought me up to keep the Sabbath, and I never did work on Sunday, and I never intend to, as I fear God rather than man.' This young man was obliged to part with clothes and almost everything he had in the world to maintain himself during the months he was out of employ. In reply to questions he said: 'I was most troubled to part with my Sunday clothes, because I could not go to my class; and when I got your help, I was able to get a jacket to go and look for work; for before I was obliged to go about in my shirtsleeves.' 'Efforts to induce the railway authorities to take the man back into their service were unavailing, although the faithfulness and good character of the man were admitted. Small sums were therefore collected to maintain him until he again found work.' The pious smith acted upon the apostolic precept binding upon every human being, "We ought to obey God rather than men." His conscience had been sprinkled with the blood of Jesus; therefore he could not prostitute His holy day. The officials of the Great Western Railway seem to have cared for none of these things, and not to have read or believed what St. James has said of ill-gotten wealth. James V., 1-6.

THE SABBATH IN OUR FATHERLAND.

CLOSING OF PUBLIC HOUSES ON THE LORD'S DAY.

That the heart of the people is still set upon the preservation of the Sabbath is shown in the unparalleled number who in the past year petitioned for the total closing of public houses on the Lord's Day. In all there were more than 900,000 signatures in favor of Mr. SOMES' bill. The total population of England and Wales (to which the bill was confined) is about twenty millions; so that close upon one in every twenty of the people must have petitioned in favor of this bill. A careful analysis shows that the great bulk of these petitions came from the working classes. While all religious bodies are represented, petitions from those bodies of Christians almost wholly composed of the working classes largely preponderate. As was feared by many of the best informed friends of the Society, the second reading of Mr. SOMES' bill was rejected by a large majority, 103 voting for it and 278 against it.

LABOR ON THE LORD'S DAY IN CONSTRUCTING CHARING CROSS RAILWAY.

Scandalous breaches of the Sabbath have been committed on this Railway. No fewer than 1,000 men at work one Lord's Day! The following is the comment of our esteemed cotemporary on this barefaced startling outrage: "The only excuse made on behalf of the railway authorities was, that certain alterations of the line ordered by the Government Inspector could not otherwise be completed before he left town, on the Monday; in which case the line could not be inspected, and therefore opened, until the following week. So that hundreds of men on the first Sabbath in the year, and in such a neighborhood as Lambeth, were deprived of their rest, kept from their homes, and cut off from the house of God, simply that a few days' earlier interest might be obtained on the money invested on this Railway."

DESECRATION OF THE LORD'S DAY ON THE CANALS.

"The unjustifiable yet wide-spread desecration of the Lord's Day on the canals has never ceased to excite the attention and call forth the efforts of the Society. Reckoning the families of men employed on the canals, very many of whom live in the boats, it has been estimated that about 100,000 persons are thus deprived of their Sabbath rest and privileges. Nothing can be more distressing than the moral state of these people. Practically they live without God in the world. Seldom if ever engaging in any religious rite, they form an island of heathenism in the midst of surrounding Christianity. A missionary employed to labor amongst them says, 'These men are worn out with fatigue, and want their natural rest; their minds are grossly hardened and depraved; the iniquity is fearful.'"

What a deplorable state of things is this! Shall we not be up and doing—sparing no pains to have the canals in our Province, or rather the men employed on them, saved from a similar state of degradation, vice and misery? The following we received from the pen of a friend of the Lord's Day, as his experience of the lamentable plight of the laborers on the Cornwall canal last year: "The tear and wear of Sabbath work in man and beast are frightfully evident at the end of the season. At the opening of the navigation men begin in excellent physical condition, but become so emaciated by the constant strain on them as to be scarcely

taken for the same men. What a blessing, physically, the Sabbath rest would prove. The amount of Sabbath traffic is very large on this canal; vessels use all despatch to clear the Lachine canal before Sabbath, and hence they come numerous on Sabbath. There are about forty individuals on the canal required to be on hand to pass through these vessels. These men and their families suffer many and irreparable injuries in consequence. Every man regrets the necessity to work on the Lord's Day, and would gladly hail the passing of a law to prevent it. Lockmen have told me that there is more to do on Sabbath than any other day. During public worship we are grievously annoyed by the puffing, whistling and splashing of propellers going up and down."

Under the head of Canada, in the report of the noble institution, "the Society for promoting the due observance of the Lord's Day," a whole article is devoted to our correspondence with the railway companies, and friendly expressions towards us recorded.

But we must hasten to a conclusion. And our continued reverence for the Lord's Day cannot be better manifested than by our adopting as ours the sublime sentiments of the late Rev. Dr. RICHARD WINTER HAMILTON, derived from the concluding words of his admirable essay, "the Christian Sabbath," namely: "O Sabbath! Needed for a world of innocence; without thee, what would be a world of sin? There would be no pause for consideration, no check to passion, no remission of toil, no balm of care! He who had withheld thee would have forsaken the earth! Without thee, He had never given to us the Bible, the Gospel, the Spirit! We salute thee, as thou comest to us in the name of the Lord—radiant in the sunshine of that dawn which broke over Nature's achieved work—marching downward in the track of time—a pillar of refreshing cloud and of guiding flame—interweaving, with all thy light, new beams of discovery and promise, until thou standest forth more fair than when reflected in the dews and imbibed by the flowers of Eden—more awful than when the trumpet rung of thee on Sinai! The Christian Sabbath! Like its Lord, it but rises again in Christianity, and henceforth records the rising day. And never since the tomb of Jesus was burst open by Him who revived and rose, has this day awakened but as the light of seven days, and with healing on its wings! Never has it unfolded without some witness and welcome, some song and salutation! It has been the coronation day of martyrs, the feast day of saints! It has been from the first until now the sublime custom of the churches of God! It is a day of heaven upon earth! Life's sweetest calm, poverty's best birthright, labor's only rest! Nothing has such a hoar of antiquity in it! Nothing contains in it such a history! Nothing draws along with it such a glory! Nurse of virtue, seal of truth! The household's richest patrimony, the nation's noblest safeguard! The pledge of peace, the fountain of intelligence, the strength of law! The oracle of instruction, the ark of mercy! The patent of our manhood's spiritual greatness! The harbinger of our soul's sanctified perfection! The glory of religion, the watch-tower of immortality! The ladder set up on the earth, and the top of it reacheth to heaven, with the angels ascending and descending on it."

APPENDIX.

To the Honorable the Legislative Assembly of the Province of
Canada, in Parliament Assembled.

THE PETITION OF THE KINGSTON SABBATH REFORMATION SOCIETY,
ADOPTED AT A PUBLIC MEETING HELD IN THE CITY HALL OF THE
CITY OF KINGSTON, ON THE 19TH DAY OF JANUARY, A.D. 1865,

HUMBLY AND RESPECTFULLY SHOWETH—

That the Sabbath was instituted by the All-wise Ruler of the Universe with a special view to the best interests of mankind.

That the Sabbath law as embodied in the fourth commandment can no more be broken with impunity than any other commandment of the decalogue.

That the proper observance of the Lord's Day is highly conducive to the maintenance of morality and religion in a community, and is promotive of that righteousness which exalteth a nation.

That it is the duty of a Christian Government to encourage the observance of the Lord's Day by protecting each class of society against being required to sacrifice health, religious privileges, and conscience, for the convenience or supposed advantage of any other class of the community on the Lord's Day.

That while your Petitioners are glad to know that the Welland and Lachine Canals have long been closed to traffic on the Lord's Day with marked advantage to the public interests, they are deeply grieved to learn that on the other Canals of the Province sailing and steam vessels are permitted to pass through the locks on Sundays, and that in consequence many of the public employes and other of Her Majesty's subjects are deprived of their lawful rest, and are injuriously obliged to labor on that day or forfeit their means of subsistence.

Your Petitioners therefore humbly pray that on taking the premises into consideration, your Honorable House will be pleased to pass a Bill providing that all the Provincial Canals shall be closed to public traffic from midnight on Saturday to midnight on Sunday.

And as in duty bound your Petitioners will ever pray, &c.

SUBSCRIPTIONS

IN AID OF THE FUNDS OF THE KINGSTON SABBATH REFORMATION
SOCIETY.

John Watkins.....	\$10 00	John Shaw.....	1 00
Wm. Ferguson.....	5 00	S. Chown.....	1 00
John Carruthers.....	5 00	S. Muckleston.....	1 00
R. J. Cartwright.....	4 00	H. Skinner.....	1 00
James Macnee.....	4 00	Geo. Davidson.....	1 00
Chown & Cunningham.....	4 00	W. P. Lacey.....	1 00
C. S. Ross.....	4 00	Dr. Mair.....	1 00
A. Gunn.....	4 00	Mr. Matthews.....	1 00
A. Campbell.....	4 00	J. Linton.....	1 00
Mrs. McLeod.....	4 00	A. Macalister.....	1 00
Mrs. Macaulay.....	4 00	Rev. P. Gray.....	50
Neil McLeod.....	2 00	R. McCammon.....	50
Thomas Kirkpatrick.....	2 00	Samuel Gaw.....	50
John Creighton.....	2 00	J. W. Dick.....	50
John Paton.....	2 00	D. McEwan.....	50
Mrs. Askew.....	1 50	George Hardy.....	50
G. S. H.....	1 00		
			\$75 50